

NEW ENGLAND SPECTATOR.

A FAMILY PAPER, DESIGNED TO PROMOTE THE STUDY OF THE BIBLE, FAMILY RELIGION, ACTIVE PIETY, THE ABOLITION OF WAR, SLAVERY, LICENTIOUSNESS, &c. AND THE CIRCULATION OF USEFUL INTELLIGENCE.

BOSTON, WEDNESDAY, MAY 31, 1837.

Wm. S. PORTER, EDITOR & PROPRIETOR.

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SPECTATOR.

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Payment of Debts.

The last National Preacher contains a sermon by Rev. Dr. Beman of Troy, on "PUNCTUALITY IN THE PAYMENT OF DEBTS." Text "Owe no man anything." Rom. xiii. 8.

"The text is not intended to forbid men from entering into pecuniary responsibilities, or using their credit in the way of lawful business; but it enjoins punctuality in meeting contracts, or the payment of debts, as soon as they are due. In the former sense, a man may be in debt, without moral wrong; in the latter, where it is voluntary, he cannot."

The reasons for such punctuality, are
1. A regard to a man's own word.
2. The saving of time.
3. It is for a man's interest.
4. The good of the creditor.

Under this head, we present the following extract.

"But the injury done to the purse, is not the last nor the least, on the catalogue of ills which are suffered from the want of promptitude in the payment of debts. The moral feelings—the deep sensibilities of the heart are vitally concerned. A man in moderate circumstances or of small pecuniary means for the support of himself and family, and at the same time, possessing a nice sense of honor, or what gives a still sharper point to the sting, feeling the full pressure of Christian obligation, in all his secular engagements, is often made to suffer deeply by the negligence of those with whom he is in the habit of business transactions. He pays nothing of his time wasted—his credit jeopardized, his means of life diminished by that slow and wasting consumption called interest, he often becomes the victim of his own sensibility. His promise is out a promise that, like the oath of God, presses upon his heart, a promise that could have been fulfilled to the very last minute; if others, whose promises are equally binding, are not faithful to their engagements. But a rehearsal of his disappointments will not pay his debts, appease his creditors, nor satisfy his own mind. Many a fine spirit is broken down and discouraged by this process. In the absence of that stimulus which is imparted to the human mind by success, and which inspires hope and impels to action, the heart faints and future effort is paralyzed. And all this mental torture—this annihilation of energy—this wreck of mind, is induced by no greater cause than the want of punctuality in the payment of small debts. For the truth of these remarks, an appeal might be made to the bitter experience of not a few in the various walks of life: to the industrious mechanic, to the shop-keeper who does business upon a small scale, to the worthy female who supports herself by the needle, to the editor or publisher of newspapers and Christian journals, to the school teacher, and to the minister of the cross."

We have felt the full force of the above remarks. We are now indebted some hundreds of dollars, much of which we promised should be paid in January, relying for means on our receipts. These have not answered our expectations; and we have forfeited our promise.

We are called upon almost daily for payment, and reminded of our promise. We are conscious of guilt, and our Christian character suffers. Even in the house of God, and at the social praying circle, thoughts of our pecuniary embarrassments intrude, and spoil all enjoyment. We cannot live at this rate, one of two things must soon be done and that immediately: either friends must relieve us from such embarrassment, or we must leave the paper. We cannot live so.

But to return to the sermon.
5. It promotes confidence.
6. The honor of religion is concerned.
We may notice the subject at another time.

Temporal Prosperity.

Rev. Mr. Bouton of Concord, N. H. delivered, on last day, an address before the Temperance Society on "THE MORAL CONDITION ON WHICH TEMPORAL PROSPERITY IS SECURED."

In a note, the author remarks:—

"The annual meeting of the Concord Temperance Society is held on the afternoon of the annual state fast; at which time the several religious congregations in the village, with their ministers, meet in one place. The ministers preach before the society in turn. In this way, great harmony of action is preserved in relation to the temperance cause, and the moral interests of the community essentially promoted."

In pursuing his subject, the author says:—
"By temporal prosperity, I mean chiefly the acquisition of property sufficient for one's comfortable support, respectability of character, and domestic peace and happiness. And by the moral conditions on which such prosperity is secured, I mean such habits as naturally tend to produce it, and the opposite of which produce poverty, disgrace, and domestic misery."

Though I shall draw my facts and illustrations chiefly from observations which I have made upon inhabitants of the town, yet I discard all personalities, and aim only to establish principles that will admit of application, not only to ourselves, but to every other community in the state, and in a greater or less degree, throughout our country and the world."

"Though it is unreasonable ever to expect an equality of property among the citizens of this or any other town, or that the poor will ever cease from among us, yet so far as moral causes are concerned, there may be a great improvement in our condition. Under the benign smiles of Providence, the very persons who are now in depressed circumstances may rise to competence, if not to affluence; at the same time, their character may be elevated, and their domestic happiness augmented."

I am now prepared to observe:—
1. That one condition of temporal prosperity is, INDUSTRY in some lawful calling. In confirmation of this it might suffice to cite the words of holy writ: "He becometh poor that deneth with a slack hand, but the hand of the diligent maketh rich. He that tilleth his land shall have plenty of bread. He that tilleth his land shall bear fruit; but the slothful shall be under tribute. He that gathereth by labor shall increase; but an idle soul shall suffer hunger."

Thus is laid down one of the immutable laws of temporal prosperity. Shall I ask you to observe how this is illustrated in the relative property and influence of the citizens of this town? Shall I appeal to the facts which lie before your own eyes—that the men in middle and advanced life, whose property is highest in valuation, are the very men, with scarce an exception, that have devoted themselves with untiring industry to their proper work? Those who at the age of twenty-one or after, had a patrimony, have kept and added to it by their own labor; and those who had nothing but their hands and head, have gained in like manner, by degrees their present opulence. No matter, comparatively, what a person's em-

ployment. He may be a day-laborer, a mechanic, a farmer, a trader, a physician, teacher or lawyer. Such is the compensation for service in every lawful employment, that any person who will be wholly devoted to his business, rise early, work every hour through the day, and six days each week, abating only the time necessary for public and religious duties; will be able, not only to support himself and family, but to lay up something each year for future use. And this, I repeat it, is the very way in which, with scarcely an exception, our citizens whose property is valued at from five to ten thousand dollars and upwards, have acquired it. Treading in the same steps, those who are younger in business may soon acquire an equal amount.

"All is the gift of industry; white'er Exalts, embellishes, and renders life Delightful."

Look now at the other side of the picture. Though idleness is a vice rarely found alone, but blended with other vices, yet even alone, it clothes a man with woe. The fact that a man does not steadily work, is reason enough why he should be poor. At the ordinary price of living, a single man cannot be well clothed and fed for less than one hundred, or one hundred and fifty dollars a year; and a family of four or six cannot be suitably provided for, for less than three to five hundred dollars. But how is this to be earned without diligent application to business? Every working day in which you earn less than the cost of your maintenance, goes to the account of your poverty, the distress of your family, and your personal disgrace! Nor is it material, as to the result, what specific form your idleness assumes. You may be a sleepy sluggard, who never sees the sun rise; or a lounging sluggard, who sits idly at home, musing and dosing, or who dings his lazy body about from place to place, to gaze on vacancy; or a talking sluggard, who finds no satisfaction in any labor but that of the lips, which tendeth only to penury; or a hazy sluggard, who fancies he has no more to do, though he only finds time to do nothing; or a gentle sluggard, too delicate and too effeminate to work. At any rate, if you are averse to personal labor; if you have no regular employment by which to earn your livelihood; if you do not work every day that is not pre-occupied with necessary duty; if you aim to get along with just a little labor as you can, and live, of this you may be certain—poverty is your lot. It will be your hungry portion while you live; you will die with it, and leave it an inheritance to your children!

To these remarks permit me to add a brief section from Dr. Franklin, who speaks in the character of poor Richard: "With our industry we must likewise be steady, settled and careful, and oversee our own affairs with our own eyes, and not trust too much to others; for, as poor Richard says:—

I never saw an oft removed tree,
Nor yet an oft removed family,
That thrived so well as those that settled be."

And again, Three removes is as bad as a fire; and again, Keep thy shop, and thy shop will keep thee; and again, If you would have your business done, go; if not, send. And again, He that by the plough would thrive, Himself must either hold or drive. And again, The eye of a master will do more work than both his hands; and again, Want of care does us more damage than want of knowledge; and again, Not to oversee workmen, is to leave them your purse open. Trusting too much to others' care is the ruin of many; for in the affairs of this world, men are saved, not by faith but by the want of it. But a man's own care is profitable; for if you would have a faithful servant, and one that you like, serve yourself. A little neglect may breed great mischief. For want of a nail the shoe was lost, and for want of a shoe the rider was lost—being overtaken and slain by the enemy: all for want of a little care about a horse-shoe nail."

We may make further extracts hereafter.

Three of the aldermen of Portland opposed to granting licenses, have presented the treasurer of the temperance society with their fees, about eight dollars each; assigning as a reason that it was the price of suffering, if not of blood; and that money thus obtained ought not to be appropriated to any other purposes than checking the miseries which it had occasioned.

A Boston constable complains of the decrease of crime, and says he shall have to take to other business for a living. A compliment to the increase of temperance.

NEXT FOURTH OF JULY.—It is hoped that the friends of Sabbath schools will spend a portion of the coming anniversary of our independence, in efforts to awaken new interest in their respective schools. This may be done by appointing large committees to visit every family in the town or parish, for the purpose of enlisting all in the cause; or by uniting with several evangelical schools, in a Sabbath school celebration. The exercises of such a celebration, should have special reference to the moral and religious improvement of the young. We have no sympathy with those union Sabbath school meetings, where a clear and practical presentation of the great truths of the Bible, in all their spirituality, would be considered uncourteous.—*Visitor.*

A CUTTING REBUKE.—On a late occasion, as a religious groggler was attempting to quiet a disturbance which originated in a brothel not many yards from his own house, on a Sunday evening, the bully of the den issued forth, and thus addressed the worthy pillar of the church:—"Yes," said he, "it's very fine for you, Mr.—, to come here and complain of the noise, after you have supplied them with the stuff that makes them drunk, and steals away their senses, while you have their money in your pocket! As may naturally be expected, the worthy Levite was speechless by such a rebuke from such a character.—*Life of Man Herald.*

Missionary Intelligence.

CHEROKEES.—Mr. Holland writes from Candy's Creek on the 22d of April that his school contained twenty pupils; and that there was in the neighborhood an unusual degree of religious feeling. Meetings were frequent and well attended, and some were evidently seriously impressed. Never did the people more need the restraints and consolations of religion than amid their present trials and exposures.—*Herald.*

MARATHAS.—Mr. Boggs, who visited the mission of the Church Missionary Society to the Syrian Christians on the Malabar coast about the beginning of the last year, after remarking that the account given by Dr. Buchanan of those Oriental churches was too favorable, adds:—

"The missionaries who had been long on the ground thought the field in some respects much more difficult than that of the surrounding heathens. I visited one of their churches in which there were a number of females; and the Rev. Mr. Post, who conducted me, said that many of the people worshiped the images just as much as do the Roman Catholics. When I visited Cottayam the missionaries with one exception, had come to the conclusion that they must change their ground. They had never attempted to plant a church. Supposing that the Syrians were once a true church of Jesus Christ, the society at home and the missionaries in the field had been laboring to

bring them back to their own standards. After laboring nearly twenty years with little or no success, you will be interested to hear, that, since I left that place, they have agreed to regard them, as they do the heathens, as entirely destitute of Christianity, and to attempt to establish churches of their own among them."

DEATH OF MRS. WILSON.—It becomes our painful duty to record the death of one whose early removal has caused the hearts of many friends to bleed afresh, and which must have been felt as a most afflicting bereavement in a little band of missionaries, several hundred miles from Cape Town, in the interior of Africa, among a people who had never heard the tidings of salvation. Mrs. Mary Jane Wilson, wife of Rev. Alexr. E. Wilson, and daughter of Mrs. Smith; of New York, has been called to her final rest. She died at the mission station, Moskies, S. E. Africa, on the 18th September 1836. Mrs. Wilson left this city to embark on the mission to the Zoolas, in November, 1834. She reached Moskies, in company with Dr. Wilson and Rev. Messrs. Lindley and Venable and their wives; only about two months before she was taken from them. Her illness was fever.—*Richmond Tel.*

Condition and Prospects of the American Board, No. 1.

The prudential committee felt called upon to make to the friends and patrons of the Board a brief but plain statement of its financial condition and prospects. Other friends of Christ and the heathen are as deeply interested in its objects as themselves, and would have sufficient cause to complain, if its operations should be embarrassed and its success hindered without their being informed of its actual condition, so that they might, if in their power, afford the necessary aid. Such an exigency has now arrived. The nature and extent of it could not have been anticipated. The financial concerns of the Board had been for the five years preceding the last in a highly prosperous condition, and strong hopes were entertained that little or no embarrassment would hereafter be experienced from want of adequate funds. The annual receipts were large and increasing each year. Assurances of support and encouragements to extend the operations of the Board, as rapidly as the number of men to be obtained would permit, were received through agents and by letters from all parts of the country. It was believed that religious feeling and the spirit of Christian benevolence and enterprise were strengthening and extending in the community; that the number of the friends of missions was steadily augmenting, and that activity in the cause was becoming more than heretofore the result of intelligence and of permanent vigorous principle.

In consequence of these encouragements and hopes, the committee were induced to enlarge their plans, and to attempt to prosecute the work intrusted to them with increased vigor in all its departments. The call for numerous additional missionary laborers was sent out to theological seminaries, to candidates for the ministry, and to various other classes of persons. Men were appointed to explore new fields of missionary effort; new missions were established; reinforcements were sent out to operations; books and tracts were multiplied and scattered widely abroad; the school system was extended; seminaries for training native teachers and preachers, to supply the deficiency of men from our own country, were planned and opened in various places; native teachers were taken into employ; and the missionaries were directed to adopt whatever other measures they could advantageously for giving increased vigor to their operations.

All this was done. The call for missionary laborers began to be responded to, and the number of candidates for the several departments of service increased from year to year. The number of missionaries and assistants under the patronage of the Board, and the extent of its operations, as well as its annual income and expenditures, had become greatly augmented; but still the want of an adequate number of laborers seemed to be the principal obstacle in the way of a much more rapid and wide diffusion of a knowledge of Christ and his salvation. The most cheering assurances were sent in from all quarters that whatever amount of funds could be judiciously expended should not be withheld.

Thus favored of the Lord for years preceding, and with so encouraging prospects for the future, the Board came to its annual meeting in September last, when, by the report of the treasurer, it was seen that the disbursements for the year had exceeded the receipts by about \$39,000, and above thirty mission families were then ready, or would be ready within a few months, to enter on their work among the heathens. The committee hesitated whether, considering the severe commercial embarrassments under which the country was then laboring, they should go forward burdened with such an amount of debt, and send out these reinforcements. They therefore made inquiry extensively to ascertain what were the views of the Christian community on the point. The almost unanimous reply was that the missionaries must not be delayed; that the friends and patrons of the Board were able and willing to furnish the funds requisite, and needed to be fully informed of the amount. Such assurances, coming from every quarter and supported by most liberal subscriptions, induced the committee to proceed with their plans. Most of the reinforcements contemplated, embracing sixty missionaries and assistants, were sent forth, at an expense for outfit, passage, etc., of about \$34,000. Young men, also, in consequence of the urgent call which had been made for their services for five years past, have been led to consider their duty relative to the missionary work and to prepare themselves for it, and have been coming forward as candidates for the several departments in great numbers. The whole number now under appointment is forty-three, of whom thirty-five are to be ordained missionaries. A considerable number of these are now waiting to be sent forth, and most of them will be ready to go within the next six months. Besides these, more than twenty officers of service, of which nine are from candidates for the ministry, are before the committee, not having yet been acted upon.

But while young men and women have been offering themselves for the missionary work in greater numbers than during any previous year, the state of the treasury of the Board has been such as seriously to retard its operation. In the last annual report an estimate was given of the amount of disbursements which would be required for carrying forward the operations of the Board for the current year and liquidating the existing debt. This estimate, including the sum requisite for sending out the reinforcements then nearly ready, was \$280,000. This was inserted in a subsequent number of the Missionary Herald. In the number for December it was stated that the income since the annual meeting in September had not equalled the expenditures; and that if the monthly receipts till the close of the financial year, July 31st, should fall much below \$30,000, on the average, the treasury would still remain in debt. The average receipts of the succeeding five months, ending with the 10th of April, has been little more than \$22,000, leaving a deficiency below the estimate made in December of 40,000, and leaving the treasury still encumbered with a debt of about that amount. Should the amount received during the months of May, June, and July, exceed that received during the corresponding months of last year, in the same ratio that the re-

ceipts of the nine previous months exceeded those of the months of last year to which they correspond, the aggregate received during these three months will be about \$69,000; and this, according to the best estimate which can be made of the necessary expenditures during that period, will leave the debt of the Board at the close of this financial year nearly the same that it was at the close of the last.

But it is safe, without immediate and great exertion on the part of the patrons of the Board, to calculate on receiving the amount mentioned, during the three months referred to. The commercial embarrassments, which were great nine months ago, have been becoming worse, until a general derangement of business and severe, perhaps unparalleled distress, pervades the whole mercantile community. The receipts of the Board indicate the increasing difficulty with which funds can be obtained. In the Missionary Herald for January \$30,107 were acknowledged; in that for February 19,436; in that for March 24,124; in that for April 17,578; in that for May 19,234; and in the present number 16,003. Many friends of the Board, who had intended to make liberal donations to its treasury, are, by the providential reverses experienced in their business, deprived of the ability to fulfill their general intentions. The donations of others must be far less than they proposed. This is especially the case in our large towns and cities, where the pecuniary pressure is most severe; and unless the Board may rely on its friends in the interior, principally the agricultural classes, for more general and enlarged contributions, the receipts for months to come must be expected to fall far below the estimate given above.

Seamen's care at Canton.

The following extracts from a letter, recently received from the Rev. Mr. Stevens, give the latest information respecting that station. The information respecting the establishment of a hospital ship is especially important. *Sailor's Magazine, Canton, November 25, 1836.*

DEAR BROTHER,—There are at Whampoa at this time about seventy sail, and at Linin a more variable number, from thirty to forty, making in all several thousands of foreign seamen in China, who understand the English language. I purpose soon to speak of the Lascars, Portuguese, and Spanish sailors. In the present situation of business, many of these lie in port several months; others are constantly coming and going between this port and other places, as Hong Kong, Amoy, and other places. This has a very great prospect of affording such opportunities for a chaplain among seamen. They are comparatively but stopping places. This is the limit, and here the vessels must be unloaded, cleaned, repaired, and again made ready for their return voyage.

In this place, the preaching of the gospel has been so long continued, it is extensively known that public worship is held on the Sabbath. What is of some consequence, too, is the fact that so many masters of ships are ready to second the efforts of a chaplain, while others suffer them, and none, or almost none, oppose them openly. Any one who has to begin in a new place will be able to appreciate this fact.

The hospital ship, which has been so long in contemplation, has finally been purchased and brought to Whampoa, and is about to be fitted up for future occupation as a hospital. There is much reason to believe, from the expressed opinion of others, who have shared in late that a part of her accommodations may be closed in, and appropriated as a place of public worship for seamen. If it is not done in the first instance, I feel quite confident that it may and will soon be brought about; so that a fixed place of worship, and a convenient residence for the chaplain, may be had at Whampoa. Such an event would be of immense service in aiding the work and in increasing its facilities.

For the last seven or eight weeks I have preached, with one or two exceptions, in English vessels, because they lie nearer the centre of the fleet, and because a larger audience usually assembles in them than in American ships. On one occasion, in the Earl Balaaras, the congregation filled the spacious deck to the number of two or three hundred. This ship is one of the finest and largest of the old Indian fleet, having a tonnage of nearly fifteen hundred register. Capt. Line invited me of his own accord to preach there, and I have since been invited to do so again. On the coming Sabbath I hope to preach there again. Very affectionately, your brother in Christ, EDWIN STEVENS.

Important Correspondence.

To the editor of the New York Evangelist. I herewith state, that I have just received from my friend and fellow-laborer, Mr. Edwin Stevens, a copy of his address to the friends of the cause of temperance already by our side in a cause no less important and holy than that to which he has so freely devoted his time and money. His letter will cheer the hearts of abolitionists, and will lead thousands of others to inquire why they too should not become abolitionists.

As Mr. Delavan's letter is in answer to one I wrote him, I send you mine also for publication. Your friend, GERRIT SMITH.

Peterboro, April 10, 1837.

EDWARD C. DELAVAN, Esq. My dear friend—I take up my pen to solicit a great favor. It is no less than the liberty of enrolling your honored name amongst the members of the American Anti-Slavery Society. My frequent conversations with you in relation to its principles and its objects, have made me certain that you entirely and cordially approve of them. What causes, then, operate to delay your connection with it? I can think of but two.

The first is, that you can as well promote its interest without becoming a member of it, and the other is the honest fear of your heart, that your connection with it might seriously lessen your influence in the cause of temperance.

I admit that you may, whilst disconnected from the society, make sincere and judicious efforts to advance its cause. But, I maintain, that these efforts will be greatly overbalanced by the adverse influence of your standing aloof from the society. How have we found it in the case of the Temperance Society? That a man could promote its principles, at the same time that he rejected its measures, and withheld his name from its list of members? Far from it; and, indeed, it is so palpable, that its pledge, and lectures, and publications, constitute the only approved and effectual machinery for promoting its principles, that the man sincerely fails to be laughed at, who professes attachment to these principles, at the same time that he repudiates the system of means to its just and incomparably more than to any or even all others, which are inducted for success. Now the Anti-Slavery Society is no less identified with the anti-slavery cause, than the Temperance Society is with the temperance cause. "Our enemies being judges," this is obviously so. Do run-deckers and rum-drinkers despise every form of opposition to their practice, save that which the Temperance Society presents? Not less do slaveholders despise every opposition to slavery, excepting that which is embodied in the Anti-Slavery Society.

You have told me of the plainness with which you have spoken at the south of the sin of slavery. And yet, it is not true, that whilst you are ever

welcome, three-welcome there, slaveholders exclaimingly tell me, that were I to come amongst them, nothing short of my life itself would I offer for the presumption! Whence this difference? In the days that I advocated the Colonization Society, and stupidity thought that it favored the abolition of slavery, I was as welcome at the south as you still are. How is it, that you have retained your good name there, whilst a sentence of outlawry is pronounced against me? You say, and I believe truly, that you hate slavery as much as I do. You might say, too, in language, which we often hear—"I am as much an Anti-Slavery man as you are, but—" It is this little "but," my dear friend, that makes all the difference in the case. It is this which provides effectually for your safety; whilst I, who am an anti-slavery man without a "but," am exposed to all the horrors of Lynch law. Once deprive yourself of the angelic protection that money yields, as you will if you join the Anti-Slavery Society, and thus adopt its measures as well as its principles, and you will find that, though Southern men are not at all alarmed or offended at your entertainment of anti-slavery principles, they will look upon you in quite another light, after you shall have espoused a system of means, which gives mighty efficacy to those principles.

I will now consider the other supposed cause of your delay in joining the Anti-Slavery Society. I have no doubt that thousands of good men, whose hearts are set on advancing the interests—some of one, some of another, of the various departments of benevolence, are restrained from embracing the anti-slavery cause by the fear, that if they should embrace it, they would thereby have less access to the public mind in behalf of their favorite enterprises. This reasoning is fallacious and originates, I apprehend, in the false philosophy, which rejects the will of God as the only rule of action, resolves all virtue into utility, and holds that the greatest good to consist in the production of the greatest happiness. It is that philosophy, which has brought into the church and deeply rooted there the corrupting doctrine of EXPEDIENCY.

Oh, when will the church be found again, as in the days of her primitive simplicity, to "trust in the Lord with all her heart and lean not to her own understanding?" When again will she put her hand in God's hand, and follow her sure leader in the childlike confidence of undoubting faith? When again, having dropped her unwarrantably assumed attitude of judgment, will she be content to be shut up to simple obedience to the divine will?

The man who is endeavoring to win the public favor to a Bible society, or to a Tract society, or to a theological seminary, is conscious of the wickedness of slavery. But it is a popular sin; it is entrenched in mighty influence; and if he pre-emptively against it, he may in some degree forfeit his hold on the public mind. His conclusion therefore is, that although it might be worth something to the cause of righteousness, to have his name recorded against slavery, yet it would fall short of the importance of keeping his influence in behalf of his society or seminary unimpaired. The Methodist General Conference knows, that slavery is a giant sin; so does the Presbyterian General Assembly. But it is better, in their judgment, to let it go, unrebuked and unopposed, than, by obeying the command, to "open their mouth for the dumb, to incur the risk of a geographical division of their idolized sects. Better, in their judgment, for the cause of Christ, that two and a half millions of their countrymen remain classed with cattle and hogs, and that slaveholders continue to be accredited professors of religion than that a step should be taken of possible tendency to the dissolution of these great ecclesiastical institutions. But whence is the authority for making such calculations and striking such balances derived? From the philosophy already adverted to, which directs its followers to govern themselves by human calculations of what is proper, rather than by the will of God.

I cannot believe, that under an enlarged view of the subject, one good cause will be found to be damaged by its advocates manifesting their approbation of another or of every other good cause; though, if I were otherwise persuaded, I should remain no less certain than now, that it is our duty, undeterred by any foresight of consequences, to approve what is good and condemn what is bad, of all that passes before us. I believe, that so far from a great interest of benevolence being best promoted by an exclusive and bigoted regard to it on the part of its friends, there is no surer way of promoting it, than for these friends to extend their aid to kindred interests. A cause is commanded by such liberality in its advocates; for, if it may not claim for itself the production of the liberality, it is, at least, entitled to the negative of it. But a more important reason, why the friends of one moral enterprise should favor every other, is found in the fact, that, in the long run, these enterprises keep pace with each other. If one is suffered to fall in the rear, the others must necessarily be overtaken by it; and if one, through a disproportionate enlistment of the public interest in its behalf, be compelled to retreat, it must soon fall back to the impelling and desecrated, if not still back to the impelling and desecrated. There is a real deal of error on this point. For instance, there was a time, when you and I were wont to think, that the world would soon be delivered from iniquity, even though it should remain buried in every other sin. But more reflection has convinced us, that this vice will disappear no faster, probably, than such kindred vices, as gambling, lewdness, and slavery, are subdued.

The fallacy of the principle that a man should not openly commit himself in behalf of any but his favorite branch of benevolent effort, is readily seen, if we imagine the principle to be extensively carried out. In the providence of God, my friends, Delavan, and John Tappan, and a thousand others, are brought to feel more interest in the temperance reformation, than in any other scheme of philanthropy. Suppose they argue, that, to secure most fully and certainly the public favor to their undertaking, they should stand aloof from every other benevolent enterprise which encounters hostility, and should accordingly have nothing to do with the anti-slavery cause, with "moral reform," with Sabbath schools, or with missions—for these and any other good, meet with opposition and contempt both in and out of the church. Suppose also, that Arthur Tappan, and William Jay, and a multitude of other abolitionists, should to save their noble cause from losing favor with such as hate, some sin, and some other of the other benevolent schemes, deem it politic to withhold their sanction from these schemes. Similar views would lead Mr. Wilder, now a host of godly men with him to consult the interest of the Tract Society by turning their backs on every other society. By the same kind of reasoning, our excellent friend, John T. Norton and other munificent contributors to the work of evangelizing the heathen, would seek to promote the popularity of the missionary cause by wrapping themselves up in indifference to every other plan of mercy and salvation.

Now, I ask you, my dear friend, whether that harmonious spirit and action, which the gospel enjoins on Christians, would be realized in such a state of things as I have here supposed? Would it appear that they have "the same love" or "one accord, of one mind," are "knit together in love," and "striving together?" God manifestly requires his children to stand united, in support

of all that is righteous, and in opposition to all that is wicked. But in the supposed state of things, a Christian would be a person who appears to one good object and rejects every other—a person opposed to one form of evil, and winking at all the rest! How little evidence would there be, that Christians seek, in simplicity and sincerity, to learn all the will and the ways of the Lord? How much more evidence, that the spirit of the church resembles the spirit of calculating politicians?

You will not understand me to argue, that a person is bound to be equally interested and active in all the departments of philanthropic and Christian labor. All I claim is, that in respect to the great contests which are going on in our world between light and darkness, righteousness and sin, Christians should let it be known, that they are on the side of God, that they are "followers of God, as dear children," uncalculating conflicting leaders. For instance, I do not wish you to take one hour from your devoted and honorable labors in the cause of temperance, to expend in the enterprises of raising up two and a half millions of our fellow immortals, from the level of brutes, to the rank and dignity of men. I ask you for no more, than simply to let it be known, that you are in favor of this enterprise. I ask no more of you, than that you suffer yourself to be numbered with the friends of down-trodden humanity—that so, those friends may be encouraged and cheered by this accession of clamor and influence, and that southern slaveholders and their northern apologists may no longer pollute your name, and give to its power a penitential direction by counting it on their side. I recently traveled with a southern bishop. He relied on no argument to justify slavery more completely, than on the fact, that a large proportion of the distinguished Christians at the north forbore to protest against it. I doubt not, that he has found much comfort in the reflection, that your good names and the good names of Justin Edwards and John Tappan are still reckoned on the slaveholder's side. I trust, however, that the day is near at hand, when the bishop will be deprived of his comfort, and when other defenders of slavery will be deprived of their similar comforts, by the public testimony of these three precious friends of the cause of temperance against the sin of slavery.

The fact, that the slave is a drunkard, cannot fail to be a very influential reason with the friend of temperance for his laboring to overthrow slavery. No scheme was ever devised, which is more effectual than American slavery to destroy the understanding and the heart, and to reduce man to a mere animal. Its victims are forbidden to marry, forbidden to read, are forced into the lowest depths of ignorance and pollution, and are actually classed by law with cattle and merchandise. Denied the improvement of their intellectual and moral faculties, and cut off from every gratification worthy of man's exalted nature, their lowest appetites are, certainly, no more than what might be expected. An intimate friend, who has spent the last two or three years at the south, says to me: "the slaves are all drunkards." But, if the debasement and despair of the colored people of the south be so prolific a source of intemperance, scarcely less so are the idleness of her whites and that disorder of their moral feelings produced by the possession and tyrannical exercise of absolute power. Rely on it, that the cause of temperance can make but little progress where the mighty drunkard-making machine of slavery exists.

If you need another reason to convince you of the excellence of the anti-slavery cause, you have it in the fact of the peculiarly deep hatred, which the wicked and the vile bear towards it. This hatred is far more malignant, than that which the temperance cause provokes, and which you have ever regarded as even more formidable to that cause, than the highest praise from the millions of my enslaved countrymen have raised me to the reputation of being a "madman."

Allow me, my dear friend, to close this letter with an appeal to your ambition. You see that I am far ahead of you in our race for glory. Can you consent that I should remain so? You have for years been my fellow fanatic. Hasten now to overtake me, and become my fellow madman. Your friend, GERRIT SMITH.

WHAT SLAVEHOLDERS THINK OF IT.—A writer in the *Columbian (Ga.) Sentinel* in attempting, to prove the dishonesty of northern abolitionists viz: "If they were honest in their professions, they would not acknowledge as brethren and friends, as associates in the same common faith, and common interest, clergymen of the South, and who buy and sell slaves in the same manner as other southernners. Would they not sanctified gileston, if honest in their professions, and as fastidious as they pretend about the 'craving evil' of slavery, countenance and support, yea, and acknowledge as 'dear brethren,' those who own slaves? This fact itself fairly exposes the 'cleven foot' of priestcraft and hypocrisy, &c."

We have Abolitionists in the General Assembly and elsewhere, will think of this? Why should clerical and professedly pious men—stenchers be acknowledged as Christian brethren? True, if already in the church, (one should be taken to administer Christian exhortation and rebuke, but if after that, they persist in their high-handed robbery, consistency, common honesty, regard for the honor of religion, and the Bible, all alike demand their prompt and utter exclusion from the communion of the saints; and with our southern opponents we say, no man who does not act on this principle is either consistent or honest in his abolitionism.—*Enan.*

Letters of Dismission.

To the Congregational and Presbyterian churches of New England and New York.

BELOVED BRETHREN,—You are aware that your members are constantly removing in great numbers to the western states. You are also aware of some of the dangers and temptations, to which, in their new residence, they must be exposed. Healthful influences, which they have been surrounded and quickened by which they have been undeveloped, are almost entirely suspended. The atmosphere of society at the West is unlike that of society anywhere else. The West is full of enterprise, thrift, bustle, temptation. A Christian of only ordinary firmness, would be almost sure to decline and fall, if not sustained by all the helps and guards, which are enjoyed in the very best of the eastern churches. Suppose, then, he should remain for a long time unknown and untried as a Christian; he will be almost certain to become a backslider in heart and life.

These remarks, dear brethren, are designed to bring clearly before your minds an evil which western pastors and churches have long and deeply felt. It is this. A large proportion of those who remove westward from under letters of dismission and recommendation, are testimonials of whatever of their former standing as professors of religion. Of those who are regularly dismissed and recommended, it is manifestly neglect to exhibit their credentials till their Christian character is forfeited.

Permit us to trace their melancholy history, as painful experience has recorded it. From their quiet homes, their high privileges and of fre-

quented sanctuaries, they come to a land of strangers, of scanty privileges, of feeble restraints. The simple effect of a continuous journey of three weeks is dangerous. During the whole time, "family devotions" must in most instances be omitted. The fact alone predisposes the mind to persist in neglect of duty; even for the most trivial cause, the journey is terminated. Then comes the arduous and exacting task of settling, and taking possession of their new homes. Before this task is finished, they will have caught "the contagion of the west." **THIRST FOR GAIN.** That thirst will be perpetually inflamed by the almost certain prospect of success. Industry, economy, and foresight, hardly ever fail, at the west, of being rewarded with affluence. Rapid and sudden accumulation is an occurrence of almost every hour. The moral effect is appalling. In most instances, a tremendous deterioration ensues.

Now is this all. In our western communities, nearly every individual is too much absorbed in his own pursuits, to meddle much with those of his neighbors. So it should not be, but so it is. So it is even with Christians. Accordingly, no stranger does not treat himself as a Christian, no one else will do it. He will become committed to the character of an irreligious exigency, such as the organization of a new church, or the revival of a pre-existing one, will disclose the fact that the delinquent was once a professor in good standing. Shame incites him to most assiduous effort to avoid the disclosure. Not infrequently he has gone so far, that when his defection is brought to light, he "holds his peace, and refuses to return." It will be seen, too, how difficult and embarrassing will be any attempt to institute effective discipline, under the circumstances described.

A stranger at the west not infrequently makes his first acquaintance, (unconsciously it may be,) among irreligious men, who press him into a perilous and almost inextinguishable intimacy, if they see any prospect of using him to their own advantage. His moral sensibilities are blunted, and his religious affection fearfully alienated from his Christian brethren, and from his God. Thus again, the deteriorating process is pushed on to most melancholy results.

To these general statements there are many delightful exceptions. We love our western churches. In their midst are thousands of Zion's brightest ornaments. They are the "home" of many a religious man, who is wonderfully improved by it. Still, all that we have said is emphatically true, and the illustrations are rapidly increasing. We have had our hearts deeply pained by their almost increasing recurrence before our own eyes. At the organization of our infant churches, the developments are often humiliating.

Now, then, beloved brethren, by your own love to "the body of Christ," by your sympathies for your western brethren, by the infinite value of Zion's interests, we entreat your co-operation in the removal of these evils, by cutting off one of their most frequent causes. We respectfully pray you, that you will not suffer any of your members hereafter to remove to the west, without requiring them to bear with them testimonials of their ecclesiastical relations and responsibilities, to be presented as soon as practicable, for recognition and renewal, wherever they may take up their future residence. The custom of waiting a year or two on the plea of not knowing where their ultimate residence will be, and then sending home for their "letters of transfer," has become very common. We cannot too strongly reprobate it. A letter of this sort is in fact no testimonial whatever, to their present title to Christian fellowship. In the mean time the most shameful dereliction may have taken place. Notwithstanding this, we are bound to treat your "certificates" as valid and satisfactory evidence of membership.

THE ONLY SAFE WAY. brethren, is to keep up as continuously as possible, the solemn and responsible relations of all our migratory brothers and sisters. With earnest prayers for the purity of all our churches, eastern and western, we subscribe ourselves most earnestly and affectionately, yours,

By order and on behalf of the Detroit Presbytery,
JOHN P. CLEVELAND, Moderator.
RALPH S. CRAMPTON, Committee.
ROBERT STUART.

Detroit, May, 1st, 1837.
N. B. Editors of religious newspapers in New York and New England are respectfully requested to publish the above.

New York Vigilance Committee.

The annual meeting of this committee was held in Zion's church, on Wednesday evening, the 10th inst. The house was crowded to overflowing, mostly with colored people; but a goodly number of the delegates of the American Anti-Slavery Society, and other friends of the cause, were present.

The object of the organization of this committee was fully stated by the chairman, Mr. Wm. Johnson. Some may be disposed to inquire, said he, "Why establish a vigilance committee in New York?" I answer: Because it is the **SLAVE-OLDERS HUNTING GROUND!** There are thousands of fugitive slaves, who take refuge here. Free colored men, women, and children, in New York, are also liable to be kidnapped and sold into slavery. This has often been done. It is to throw a shield of protection round the free-colored man, and to aid the poor fugitive slave in escaping to a land of freedom, that this committee has been organized. When the poor slave arrives at New York, he is exposed to be retaken. He is friendless, poor, ignorant, and unprotected. Formerly, in nine cases out of ten, they were retaken. When they arrive here, they carry the marks of slavery about them. If you meet a slave, his very countenance will indicate his condition. The object of the vigilance committee is to protect these poor fugitives. We have no objection to state this publicly. "What? go in opposition to law? We violate no law. The laws do not require us to return the fugitive till he is proved to be such. Then we become liable, and not till then. Before this, we are perfectly at liberty to secure him. When we find these poor persons, we are before their masters, and we endeavor to secure them before their pursuers overtake them. Then we are secure from human law, while we obey the divine law."

But it is not only necessary to watch the slaveholder, but the slave agents and kidnappers. We have had instances of captains of vessels hiring men as sailors, and on arriving in southern ports, selling them for slaves! We have also had instances of colored children being hired by families in New York, and carried to the south and made slaves for life! These things make it necessary that we should watch the firesides of our own citizens, as well as look after the poor fugitive slave.

But they are sometimes taken and carried before our courts of law, charged with crime, and then the charge is abandoned, and they are claimed as slaves. Since the establishment of the vigilance committee these cases have been publicly known—before, they were not. Inculpable guilt has been done by the exposure of the conduct of our courts in these matters. We have exhibited the iniquity of the laws and the judges. We believe the result will be a simultaneous movement in behalf of the trial by jury. We have gained an important point. The law requires a bond of the claimant to indemnify the defendant, if the claim is not proved. We have now adopted a plan, which we think will be salutary. We are determined to commence an action for false imprisonment, which will compel the claimant to give bail. In the case of Jesse Redman, we held the claimant to bail in the sum of \$500. He produced a British protection, which proved him to be a free man; and now we have a claim for damages.

We have also another department of labor—arrival and departure of slave vessels. "What! New York a slave port? Yes! it is a fact. I have pretty good evidence that there is a slave vessel

now fitting out in New York. The case of the *Brilliant* was a clear case of slave-trade—of slaves brought from Africa; and although, through the vigilance of the colored people they lost part of their cargo, they were admitted and cleared, under the eyes of our authorities.

But the operation of the vigilance committee is very much cramped and impeded by our poverty. The work demands thousands where we have tens. It is utterly impossible to accomplish what we might if we had the means. We have been compelled to discontinue a suit which we commenced against the Recorder, for want of funds. Will our friends allow this to be so? Shall we relinquish our work for want of funds? We have the poor fugitive slave continually in the city, whom we must not neglect.

I will now give some reasons why I think we ought to engage in this work. It is not only the voice of nature, but the command of God. We are apt to deceive ourselves with the ideal accompaniment of duty. If your Savior was in New York, a fugitive from bondage, how would you feel, and what would you do? And who are the representatives of the Savior? The poor, afflicted, and down-trodden slave, Christ says, "I have done it unto one of the least of these my brethren, ye have done it unto me." He regards what is done to his poor as done to himself. How then will you treat his slave? Will you cause his hands to be bound in the vigilance committee to hang down? Or will you come forward and supply them with the means of prosecuting this benevolent work?

ALVAN STEWART, Esq. of Utica, said it was his first opportunity he had ever had to be present in a large assembly of colored people. It produced in his mind a strong sensation. Not but that I see happy faces here; but the reflection that, although you are not slaves—that I do not see the whip, nor hear the clanking of your chains—yet I reflect that my eyes are beholding those upon whom, either in their own persons or those of their friends, the highest wrongs have been committed that ever were committed upon human beings. There is not one of you but can trace his blood to one who has been in slavery. Who can tell the man of your race who has voluntarily left his country and sought this land as his home? No! the very name of American sounds horrible to the ear of an intelligent African.

In your faces I behold the representatives of those whose wrongs are written in blood; and I remember that you still suffer under these wrongs, when you cannot even traverse these streets in safety; nor without having your feelings outraged by the cruel and oppressive spirit of caste. My brethren, from my heart I do commend your situation. But your situation will not be much better till you not only educate your children, and become an intelligent people; but till slavery is abolished. If slavery were abolished, you would rise up immediately. This vigilance committee is one of the most benevolent institutions in the world. Here the slave is liable to be kidnapped the second time. When the poor slave who has nothing but the north star to direct him, is ignorant of the country through which he is to pass—without money, and not knowing that he has a friend in the world—when he arrives in this city and finds this vigilance committee, what will be his feelings? I could almost submit to become a slave for the privilege of meeting such friendship! The slaves know nothing about this committee. This is one of the first and precious fruits of the abolition cause. Formerly the poor slave was caught and conveyed back, with no eye to pity. Let every man and woman watch for the poor fugitive. I do say, and I care not who hears me, the man who does watch for a slave from his pursuers, does an act upon which heaven will smile. There were two slaves in Utah whom I had the privilege of seeing living on the landmarks—looked at—two young men who claimed them as their inheritance. But I have the happiness to know that the old lady to whom these slaves belonged, thanked me for it upon her death bed. I received a letter informing me that she had written to me, expressing her gratitude; but that the letter was destroyed. She gave the slaves money, and told them to escape for their lives; and when she heard that they were pursued, she said, "O, I hope they will not get my boys!" and when she heard that they had escaped, she exclaimed, "I thank God—my prayer has been heard!" When the fugitive slave comes along, I will do all in my power to deliver him; and there are multitudes of white men who will do the same.

Mr. Stewart then alluded to the time-serving and cringing policy of northern politicians and merchants, and showed that it was returning bankruptcy and ruin upon their own heads. They begged, said he, for the patronage of the south; and they have it. We have removed our protecting duties for the sake of the slaveholder; and it will break all the factories in New England, and I don't know but the banks too. The losses which the mercantile community have experienced by smuggling with the slave trade, would not be repaired in twenty years, even if the whole south were divided into lots and sold for their benefit. We have received Missouri and Arkansas into the union, for the sake of slavery; but with all the slave props, the old edifice is crumbling. The institution of slavery is a rotten system by which this country can never prosper. We have arrived at a fearful crisis; and unless the supporters of this odious and anomalous system relax their hold upon it, who can predict what will be the result?

GERARD SMITH said, as he observed several hundred white persons scattered through this assembly, he should address himself to them. I was pleased with the remark of a little colored girl, who came to my house. Some one asked her what was the meaning of abolition. "O," said she, "it means kindness to colored people." If there is one in our ranks who does not from his heart respond to this, he is not an abolitionist, but in name. Genuine abolition is not that which would seek the liberation of the slave and then leave him; but it is that which, after he is free, would bring him into the brotherhood of man. The great justifying doctrine of American slavery is, that the colored man is incapable of taking care of himself. All the slaveholders ask of us at the north, is that we degrade the colored man, and keep him degraded—thus having chimed in and responded to the claims of the south, slaveholders appeal to this degradation as an argument to justify the keeping of them in slavery. In the dissection of Mr. Foot's land bill, seven years ago, the ground was taken that slavery is a mercantile institution; and from the wretched condition in which the colored man at the north was found, the conclusion was drawn that the slave was better off than the free colored man at the north. This shows that they rely greatly on the condition of the colored people at the north, as a justification of slavery. If the Southerners could enslave all whose stature is not above five feet and a half, all they would require of us, would be, that we should keep all those of the same stature in a state of degradation and wretchedness.

I will mention some of the means used at the north, to keep the colored people in a state of degradation.

1. The constitution of this state makes color a disqualification for the right of suffrage, and that this prejudice has been increasing, under the auspices of colonization, is evident from the fact that our old constitution made no distinction on the ground of color.

2. We allow him to be seized and dragged before a magistrate, and denied the right of trial by jury. We allow him to be hunted down and carried into slavery without any judicial process. A few years ago, the abduction of one white citizen raised an indignation throughout the country, which could not be appeased till the institution which had perpetrated the wrong was prostrated.

3. We exclude him from our schools, academies, and colleges. As evidence of this, the speaker alluded to the occurrence at Canterbury, Canaan, and New Haven.

4. We do not allow him to come into the house of God, where white people worship, unless he will take the place of a servant. If a colored person, let him be ever so respectable, were to

come into one of our fashionable churches, well imbued with aristocracy, and take a seat among white people, what a commotion it would make! 5. We do not allow them to take their seats in stages and steamboats. It is a standing rule in this city, that he must not have a seat in the omnibuses. Mr. Wright, when at Princeton and in delicate health, was compelled to pass the night on the deck of the steamboat, without food!

All this, we do, in response to the claims of the southern slaveholder.

Some say this prejudice is not sinful. If it is a part of our nature, then it is not; but if it is a moral character, then it is well to examine it. It is an aristocratic, proud hatred of an humble condition. The southerner himself manifests an antipathy to a colored person, in the capacity of a servant. There is no objection to having a little colored girl in the same row with white ladies, provided she holds a baby. It is not hatred of color, but of condition. A man that hates color so much that he will not ride in the stage with a colored person, yet will ride in his own carriage all day, on the same seat with his colored driver. In this case he does not admit the equality of his condition. I was intimately acquainted with a young lady in Genesee county, who removed to St. Louis. She came back on a visit to her friends; and it was necessary for her to take the stage to Buffalo. To this she objected, saying, "What if there should be colored people in the stage?" Some one, seeing the inconsistency, reminded her that, let her go as she would, she must ride with her nurse, who was a colored woman. "O," said she, "I can ride with my slave, but not with five people of color, who may say and do as they please."

There are a great many schemes for avoiding the slaying of this prejudice. Conscience is the friend of the people of color; but prejudice will not entertain the idea that they should be mingled together with the whites. Colonization is a great scheme to bless Africa. It is something to the praise of a man that he entertains a benevolent design. This is a scheme for placing two or three millions of colored people on the shores of Africa, in comfortable circumstances, to bless by their influence, their heathen neighbors. But it is a scheme for getting round this prejudice—going round the cross. Therefore, that society, in regard to which I was so long and so stupidly blinded, I hold in utter abhorrence. When the slaveholders come to the north, and see us thus altered in our policy towards the colored man, then they will begin to pause—to suspect that the colored man is a man. They will go back with disturbed consciences—not to riot beneath the groans and sweat and blood of their fellow men.

One thing more, I have mentioned some of the fruits of this prejudice. We all know the treatment our excellent friend Thomas Van Rensselaer received, on applying for admittance to a place of amusement. There has been such a sign as this in Broadway: "No dogs nor negroes admitted here." Brother Wright says, "this prejudice killed my wife." She was denied the usual accommodations of females, on board a steamer, and the exposure consequent thereupon was the means of her death. May we not fairly hold all responsible for these effects, who indulge this prejudice?

Rev. THEODORE B. WRIGHT: I wish you could have presented before you those individuals who are here—the woman with her child—the husband looking every hour to the south, with trembling. We have been retarded this very week, in helping forward our friends. O how my heart yearns, when I think of the dear mother whose heart is broken, whose son was taken from her and sent to the South—that night when the man-catcher took away her son, I broke her heart. There are mothers in the city of New York, who have to mourn over children that have been stolen away from them. Is not the question settled—the question whether we have friends? We have before us the representatives of the American Anti-Slavery Society. Let us rejoice and take courage. The Lord of Hosts is on our side; and he has brought a host to our help.

It was stated that last year's expense left a balance against the treasury of nearly \$400. The business of the year to come will demand twice as much. The last year, this number of fugitive slaves, who arrived in this city, averaged one every day. A collection of \$85 was taken. Mr. Garrison made some spirited remarks, which were received with enthusiasm.

Mr. YATES, one of the agents of the American Anti-Slavery Society, and he had recently called on the colored people for contributions, informing them that they must lend a helping hand, now that some of the principle resources of the society were dried up. Men who are dependent for support upon their own earnings, contributed cheerfully, some \$50, some \$25, and others \$20 apiece.

American Anti Slavery Society.

The following are the principal officers for the present year.

Arthur Tappan, president. Wm. Jay, Eliza Wright, corresponding secretaries.
Amos A. Phelps, recording secretary.
John Rankin, treasurer.

Arthur Tappan, Lewis Tappan, John Rankin, S. S. Jocelyn, S. E. Cornish, La Roy Sunderland, Charles Follen, Tobias L. Wright, Duncan Dunbar, Joshua Leavitt, E. Wright, Jr. A. A. Phelps, executive committee.

The following are some of the doings at the annual meeting.

Resolved, That a committee be appointed to inquire how far the present commercial distress of the country is to be attributed to the existence of the system of slavery. The following persons were appointed as the committee, viz: E. Wright, Jr. Wm. Goodell, Lewis Tappan, Alvan Stewart, James G. Birney, Amasa Walker, H. C. Wright, Peter Wright.

The committee on business reported a plan to secure harmony and efficiency in the operation of the parent and state societies, in their relation to each other, when after discussion and amendment was adopted as follows.

1. Each state society to have its depository, to be supported by it, or in such other way as the friends of the cause may determine, and located according to discretion.

2. Each state to have at least one general agent, appointed by it, and if the state society shall not receive sufficient funds for his support, the deficiency shall be made up by the parent society, out of any money received from that state.

3. At the annual meeting in New York, a sum to be pledged on behalf of each state auxiliary to the parent society, and if county or local societies or individuals pledge or contribute, then or subsequently to the parent society, the pledge or contributions to be considered as going to redeem the pledge made by the state auxiliary in which they are located; and the treasurer of the parent society is hereby directed to place all monies received from societies or individuals in said state, to the credit of the state pledge, till such pledge is redeemed.

Pledges were then given, by the delegations from the respective states, amounting to 47,000.

Resolved, That it be recommended to every anti-slavery society to hold a meeting on the 4th of July or first day of August next, to make pledges and give donations for the benefit of this cause.

Mr. J. Blanchard, who has been laboring in Pennsylvania, presented two resolutions, which after considerable discussion, were adopted, as follows:—

Resolved, That the failure of the recent PRO-SLAVERY CONVENTION, got up with great effort, in Harrisburg, on the 1st of May inst., furnishes new occasion of gratitude to God, and fresh proof that the wisdom of this world is foolishness with Him.

Resolved, That the bold, independent, and successful stand taken in favor of the "Integrity of the Union," and against slavery in that convention, by Thaddeus Stevens, Esq., justly entitles him to the thanks of every lover of freedom.

Elizur Wright, Jr., from the committee of business, presented the following resolution, which was adopted:

Whereas, The refusal of the government of the United States to recognize the independence of the long established and well sustained government of HAYTI, in contradiction of our publicly announced principles of international policy, and to the inconvenience of a commerce more valuable than that with many nations, at whose courts we maintain expensive missions, betrays a subserviency of our national policy to the will of slaveholders, which is highly disagreeable to our national character, and calls upon us as citizens of this country, to memorialize Congress, to recognize the national independence of Hayti, and place our relations with it on the same footing of equality and courtesy as with other nations.

Resolved, That the history of the last two years, has abundantly proved that the people have no security for their own RIGHT OF PETITION, for freedom of debate in their House of Representatives, or for the security of their own persons and representatives, so long as slavery exists in the District; and therefore the people of the United States in addition to their solemn obligations to their oppressed brethren, are called upon by a regard to their own inalienable rights as men and as citizens to pour in their petitions to Congress, year after year, until the seat of national government shall become the habitation of freedom.

W. L. Garrison, from the committee on POLITICAL ACTION, submitted the following resolution which was adopted:

Resolved, As the sense of this society, that while abolitionists ought neither to organize a distinct political party, nor as abolitionists to attach themselves to any existing party, the people of all parties are solemnly bound, by the principles of our civil and religious institutions, to refuse to support any man for office, who will not sustain the freedom of speech, freedom of the press, the right of petition and the abolition of slavery and the slave trade in the District of Columbia and the territories, and who will not oppose the introduction of any new slave state into the Union.

On motion of John E. Fuller, Resolved, That this society recommend the formation of JUVENILE ANTI-SLAVERY SOCIETIES in all our cities and towns, to the end that the rising generation may be instructed on the subject of human rights, and made to understand the true principles of civil and religious liberty; and that the members of such societies be invited to contribute each one cent a week to the cause.

On motion of C. Stuart, Resolved, That as the great dependence of every righteous effort is upon God, and as PRAYER is the appointed medium of his blessing, fervent and persevering prayer be recommended to all the friends of God and man, on behalf of immediate and thorough emancipation.

Wm. Lloyd Garrison introduced the following, which were adopted.

Whereas, The invasion and revolution of TEXAS by a portion of the people of this country, contrary to the faith of treaties, and without any cause founded in reason, justice or necessity; but obviously with the horrible design to introduce slavery and the slave trade upon a territory, from which those abominations have been swept away by the Mexican government; and

Whereas, This base and treacherous conduct has been winked at by our government, in a manner clearly evincing of sympathy and approval, and which deserves the severest condemnation of the civilized world; and

Whereas, The independence of Texas has been recognized by the Congress and government of the United States with indecent haste, and under circumstances pregnant with perilous consequences to our country; and

Whereas, It is the avowed determination, on the part of Texas and the slaveholding states, to attain the annexation of Texas to the American Union, at the next session of Congress, in order to secure the protection of the American government; and

Whereas, Such an annexation would manifestly tend to a dissolution of the Union, to the moral and political degradation and enslavement of the people of the free states, to the perpetuity of the system of slavery, and to a fearful augmentation of the horrors of the foreign and domestic slave trade; therefore,

Resolved, That it is the solemn duty of every minister of the gospel, of all religious denominations, of all political parties, of every state legislature, of the senators and representatives in Congress, and especially of the people of the non-slaveholding states, to lift up their voices, in solemn and earnest remonstrances, unity, and to use every means and influence in their power, against the admission of Texas into the American Union, with the curse and contagion of slavery upon its baneful soil.

Resolved, That every synod, conference, presbytery, yearly, quarterly and monthly meeting, association or general assembly, which may convene before the next session of Congress, be earnestly entreated to prepare a remonstrance to that body, in opposition to such annexation, in case application be made by the Texas government.

Resolved, That it is of vital importance immediately to agitate this great question throughout the land, in every suitable manner: that it ought to claim the special attention and be made a prominent topic of anti-slavery agents and newspapers during the present year; and that every man and every woman, who can write or make their mark, ought to affix their names to petitions, beseeching Congress promptly to refuse any application which may be made to it, on the part of Texas, for its incorporation into our already sufficiently extended country.

On motion of William Goodell, Resolved, That it be recommended to the executive committee to call a National Anti Slavery Convention, at some place, which they may designate, in the autumn of every year, at which all the state, county, and local societies shall be urgently requested to send delegates, and in which all the friends of immediate emancipation may be cordially invited to participate, for the purpose of discussing important subjects connected with our enterprise, and devising the best methods of carrying it forward to its speedy and triumphant consummation.

On motion of Wm. Lloyd Garrison, Resolved, That the managers of each of the several state anti-slavery societies be strongly urged to appoint, in each congressional district in the state, a delegation to wait upon, or a committee to correspond with the member of Congress representing that district, before the next session of Congress, and to entreat him, by the highest religious and political considerations, to record his vote and exert his influence, in opposition to any application which may be made to Congress, for the admission of Texas or any other slaveholding territory into the Union.

Resolved, That a committee be appointed by the executive committee of the American Anti-Slavery Society, to proceed to Washington, at the next session of Congress, to urge upon the members of that body, the duty of protesting against the admission of Texas, or any other slave territory into the Union.

On motion of John G. Whittier, Resolved, That this society regard as one of the most cheering signs of the times, the assembling of the convention of American WOMEN, now in session in this city, to adopt measures, and mingle their prayers and sympathies with ours, for the redemption of our suffering brethren and sisters from slavery.

Religious Experience of a Youth of 16.

The following simple but instructive account of the religious experience of a female member of the Sabbath school in —, we solicited of her pastor, —, Visitor.

Until February last I never had any serious thoughts on death and eternity; but lived without hope and without God in the world. My attention was then somewhat awakened by reading a *Sabbath school book*. I thought should God take me out of this world into eternity, my condition would be eternally miserable. But I soon began to think I was too young to become religious. I wished to enjoy the vain pleasures of the world

while in youth, and therefore, like Peter, I endeavored to delay the subject till some more convenient season. But I could never entirely deliver it from my mind. Soon after this I read a tract on the Danger of Delay, which set my eyes on such order before me, that I thought they were to be forgiven. I searched the Scriptures daily, but could find nothing there to prove that my guilt was unpardonable. I then endeavored to do something myself, to obtain God's favor, and lay him under obligation to save me through my own works. In this state of mind, I remained several weeks. After this I gave up all hope of ever meeting salvation by my own righteousness. I saw myself, though unwillingly, perfectly in the hands of my Creator. I thought him "an hard Master, requiring what he had not sown and gathering where he had not sown." My selfish heart envied those that found peace in believing, who had not sought mercy for so long as myself. I thought I was raised up for destruction. My heart rose in terrible rebellion, and I then resolved as I then thought, never to offer another prayer to such a tyrannical Sovereign. Soon the thought was suggested in my mind that I must submit to God. This I could not do. I still felt like quarreling with my Maker and saying, "Why hast thou made me this? I was then deeply impressed with the thought that I must submit to the Lord's will or inevitably perish. At length, I hope I was made "willing in the day of his power," to be in the hands of my Maker as the clay is in the hands of the potter. In a measure I lost sight of my own happiness. The plan of redemption through a crucified Savior, was the only way I wished to be saved. I now feel a calm satisfaction of mind, which is indeed above all price. I think I have a love of benevolence to all who are regarded as Christ's cause, and of complacency to his humble followers. I, the chief of sinners, have abundant reason for gratitude to God, that I was not left without mercy to him; that I was born in a Christian land and blessed with the instructions of a pious mother.

Spectator.
Boston, Wednesday, May 31 1837.

MONTHLY CONCERT FOR SLAVES.—This meeting was held on Monday evening, for want of a better place, at 46 Washington st. The hall was full to overflowing. Remarks were made by Rev. N. Colver of New York, Rev. H. Brew, Rev. A. A. Phelps, Rev. Mr. Himes, and George Russell, Esq. the meeting was one of great interest.

ANTI-SLAVERY CONVENTION.—This body meets in so remote a part of the city, that we are unable to attend while at the same time our paper is preparing for the press. We are happy to know there are an uncommonly numerous body of able speakers: such as Mr. Birney, C. C. Burleigh, Mr. Stanton, Mr. May, A. A. Phelps, Mr. Storrs, O. Johnson, Mr. Grosvenor, &c. The opening of Park street on Thursday morning, is a great triumph to the cause.

DR. BEECHER.—We last week announced our intention of publishing Dr. Beecher's appeal to the public; but on reading it, we find so much of a personal and local character in it, and the statement of his views on theological questions so similar to what he has once and again presented to the public, that we deem it not advisable to burden our columns with such a long article.

Mrs. Sigourney and her associates have established a school in Hartford for poor colored children, and have applied to the legislature for an act of incorporation.

A committee has been raised in the Connecticut legislature, to whom has been referred the subject of the repeal of the "black law," prohibiting colored children from coming into the state to attend school, without the consent of the towns where the school is located.

GERARD SMITH. We would call particular attention to the letter of this Christian philanthropist, to Mr. Delavan, on our first page. We see not how Dr. Edwards, John Tappan and similar men can get away from such reasoning.

A communication on our last page, we would recommend to all who accuse abolitionists of using "hard language." Abolitionists, also, will find some good hints for themselves.

General Assembly.
The General Assembly of the Presbyterian church met in Philadelphia on the 18 inst. There were present, 158 clerical and 101 lay delegates, besides the representatives from foreign bodies. Rev. Dr. Ely of Monson, and Rev. Mr. Hitchcock of Randolph was present from this state. We last week gave a list of officers. The particulars of their election were, for

Moderator: Dr. Green nominated David Elliott, D. D. of Washington Pa. and presiding of Pittsburgh. Mr. Cleveland nominated the Rev. Baxter Dickinson, of Lane Seminary in the presbytery of Cincinnati. Dr. Elliott had 137 votes, and Mr. Dickinson 106 votes. Dr. Elliott was consequently declared to be duly elected.

Temporary clerk: Mr. Potts nominated Rev. Mr. Pratt, of Georgia, and Dr. Peters nominated Rev. Mr. Cleveland of Detroit. Mr. Pratt had 133, and Mr. Cleveland 110 votes; when Mr. Pratt was declared to have been duly elected.

Permanent clerk: Dr. Cuyler nominated the Rev. Jno. M. Krebs of New York. Mr. Gilbert nominated the Rev. Geo. Duffield the former clerk. Mr. Krebs had 141 votes, and Mr. Duffield 100 votes; so Mr. Krebs was declared duly elected.

The body then proceeded to their ordinary business.

Mr. Harrison, the slaveholder, who was refused admission to the Cincinnati presbytery, has made his complaint to the General Assembly, and Rev. Mr. Breckinridge has volunteered to advocate his cause.

Owing to the ordinary filthy habits of the members in the use of TOBACCO, the Assembly found it difficult to obtain a church for their accommodation, and did not find one for two days.

On Friday afternoon, the "Memorial of the Convention" was introduced, and the constitutionality of its reception discussed.

The subject was resumed on Monday morning, and the errors of the new school in the church were brought up. Dr. Bennan moved that 500 copies of a list of these errors be printed, and the subject postponed for the purpose. The motion to postpone was agreed to, but a refusal to print.

CONGREGATIONALISM. In the afternoon, the subject of abrogating the "Plan of Union" between the Presbyterian and Congregational churches, adopted in 1801. Of this union, the New York Observer says,—

"It was proposed by the General Assembly, and adopted by them and the General Association of Connecticut. It enjoins on all missionaries in the new settlements, 'to promote mutual forbearance and accommodation.' It provides for the settlement of Presbyterian ministers over Congrega-

tional churches, and the contrary, and for the exercise of discipline in such cases. A mixed congregation, it recommends the formation of churches containing members of both denominations, the business of which should be conducted by standing committees, from which the Presbytery and the Congregational members to the church, should afterwards to a mutual council. The standing committees are to depose one of their own number to retire from the office of presbytery or ruling elder. It will be perceived that the plan parties to this 'plan of union' are the Presbyterian church, or some of its members, and the Congregationalists in New England have no direct interest in it, or power over it. The General Association of Connecticut acted merely as a mediator between the parties in its formation. Some of the speakers seem not to have been aware of these facts. Sometimes, too, they found this 'plan of union' with the plan of correspondence between the associations of New England and the General Assembly."

The following are the resolutions presented by the committee:

The first resolution was read and agreed to, as follows:

1. That between these two branches of the American church, there ought, in the judgment of this Assembly, to be maintained sentiments of mutual respect and esteem; and for that purpose, no reasonable efforts should be omitted to preserve a perfectly good understanding between these branches of the church of Christ.

The second resolution was then read, as follows:

2. That it is expedient to continue the plan of friendly intercourse between this church and the Congregational churches of New England, as it now exists.

Mr. Breckinridge moved to amend it, by inserting the words, "

POETRY.

For the New England Spectator.

Christian Warfare.

The soldier on the battle field
Exults in his victorious might,
The stoutest foe must die or yield
Before him in the fight.

The statesman versed in artful wile
By policy eludes his foe,
Wears openly a treacherous smile,
But gives the secret blow.

The enemies you thus subdue
Will enemies for life remain,
They but pretend alliance true
And straight desert again.

The Christian's victory alone
Hostility forever ends,
Erects an undisputed throne,
And turns his foes to friends.

Ye great! ye mighty of the earth!
Ye conquerors! learn this secret true:
A secret of celestial birth,
By suffering to subdue!

Endure with patience, and forgive;
In your adversary's breast
One spark of generous feeling live,
The wrong will be redressed.

And ever while his life remains
That man your steadfast friend will be;
Will share your dangers, toils and pains,
And aid your poverty.

But if there be one human soul
So far beyond sweet mercy's pale,
That love will not his rage control,
Can stripes and chains prevail?

His wrong by answering wrong repaid,
Will not his passion fiercer burn:
His heart from penitence be stayed;
His wrath to fury turn?

Nor is the victory lost, when those
Whom love assails disdain to yield;
A host of spiritual foes
Lie vanquished on the field.

Pride, anger, malice, hangry shame,
(Of whom the pilgrim faithful said)
None less than he deserved the name,
In that encounter bled.

Your sinful self, that Legion foe
His inmost fortress there resigned,
And left you, best of gifts below,
A self-approving mind.

All outward storms will rage in vain
If peace and love within abide,
The soul each onset will sustain,
A rock amidst the tide.

We need alike the grace of Heaven;
In kind forbearance let us live;
And pray our sins may be forgiven
As we our foes forgive.

For the New England Spectator.

Hard Language.

MR. EDITOR.—Such are the abominations of American slavery, that it seems as though no real Christian could contemplate the system but with abhorrence. It brutalizes rational and immortal beings, deprives them of the Bible, and to a great extent, of the means of intellectual improvement and elevation, and of religious instruction, thus awfully periling their eternal interests. It breaks the tenderest ties, tearing forever husbands and wives, and parents and children from each other, causing deep and abiding anguish; and promotes licentiousness, cruelty, and immeasurable bodily suffering. How then can any heart, touched with true benevolence and Christian sympathy, reflect upon these complicated wrongs, without grief and indignation?

But there is danger of transferring our hatred from the system to its supporters and apologists. They are indeed, I am persuaded, exceedingly criminal in the sight of that God who hates oppression, and ought to be rebuked with great plainness and fidelity. This, however should be done in the exercise of love, kindness, and meekness, and not with the spirit which would call fire from heaven upon them. The object should be to convince them, and bring them to repentance. And Paul has directed us how to accomplish this, "In meekness instructing those that oppose themselves, if peradventure God will give them repentance to the acknowledging of the truth."

And here I think the abolitionists have sometimes failed, though it is not surprising, considering the treatment which they have received from opposers, and the misrepresentations and false statements which have been so often circulated. But I wish their course, measures and spirit ever to be such as Heaven will approve and bless. I wish ever to see a manifest contrast between their spirit and conduct and that of their opposers, and all their writings and speeches distinguished for truth, candor, fairness and "meekness of wisdom." Then "all their adversaries could not gainsay or resist them."

I saw recently, in the New York Observer, and one or two other anti-abolition papers, an extract from an article in the Liberator, though I understood that it was a communication, and not editorial, advising the colored people to be aware of kidnappers at the anniversaries, and intimating that southern ministers might pray and make speeches at these meetings, and then go out and kidnap people of color. I was deeply grieved to see such remarks, and believe, so far as I can learn, that few abolitionists approved of them.

We shall never convince slave-holding ministers of their guilt by charging upon them crimes, of which they are not guilty, but shall only injure our cause. We shall put weapons into the hands of our opposers, which they will eagerly seize, and turn against us.

These extracts were prefaced with editorial remarks, calculated to prejudice readers against the abolitionists, insinuating that the article exhibited the "spirit of the abolition press," and was "expressive of the sentiments and feelings of the anti-slavery societies at the North." But I would ask religious editors, whether ministers do not sometimes, in writing or speaking on religion, make very unjustifiable remarks, and whether they think infidels and universalists do right, in seizing upon these, and upon the misconduct of some ministers, and publishing them to prejudice their readers against Christianity or orthodoxy? And is not their own conduct encouraging slaveholders, and supporting slavery? And will it meet the approbation of the God of heaven? The principles of the abolitionists are founded upon the inalienable rights of men, and the precepts of the gospel.

And their measures are the same as those of Bible, Tract, Temperance, and other benevolent societies, viz. the formation of societies, the employment of the press, agents, and public addresses, in accomplishing the great object for which they are laboring.

And in the remarkable success, attending West Indian emancipation, especially where it was complete and immediate, God has given a striking testimony to the correctness of abolition principles. And when the intelligence of the happy effects of emancipation has been so interesting, important, and cheering, why have these anti-abolition editors been so sparing in publishing it? Have they no fears that they are fighting against God? And are their own statements always consistent, or agreeable to truth? Some months since, Mr. Tracy published an article in the Recorder which was re-published in the Vermont Chronicle, stating that the slaveholders were so destitute of moral principle, that it was vain to attempt to persuade them to emancipate their slaves before they were brought under the influence of the gospel—that emancipation must be promoted, as was the temperance reformation, by making them good men, and that when "made Christians they will dispose of slavery." But was the temperance reformation effected in this way? Did the friends of temperance attempt first to make men Christians before they made any direct efforts to make them temperate? Did not the temperance reformation often precede and prepare the way for revivals? And have Christians at the south "disposed of slavery" in their own families, or ceased to hold slaves? Or have they dared to teach their slaves to read "the holy scriptures, which are able to make them wise unto salvation," or attempted to obtain the repeal of those abominable laws which make it penal to teach them to read the word of life?

In the report of the Synod of South Carolina and Georgia on the "Religious instruction of the colored population," in which are many important observations, though they say "in this Christian republic there are over two millions of human beings, in the condition of heathen, and in some respects in a worse condition—that they may justly be considered the heathen of this Christian country, and will bear comparison with heathen in any country in the world"—and though they say the "law prohibits to them the acquisition of letters, and consequently they can have no access to the scriptures—our laws, in their operation, seal up the scriptures to the negroes," yet they do not condemn those laws.

The editors of the New York Observer, in condemning the measures of the friends of moral reform some weeks since, said, "We trust that what is exceptional in the new measures will be abandoned, and that the influences under which the cause of moral purity steadily advanced for nearly fifty years, will be permitted to resume their ascendancy."

And what were these "influences under which the cause of moral purity had steadily advanced?" Was it not silence, and leaving the evil to cure itself, being, as Dr. Dwight intimates, "awed by the cry of indelicacy, originally raised by the most indelicate of mankind, only to keep the field open for its own malignant occupancy."

When brothels, and prostitutes, and licentious men have so greatly multiplied, and polluting books and prints have been widely circulated, and systematic measures pursued to corrupt, ensnare, and ruin the youth of our land, I was truly astonished, that in a respectable religious journal, it should be asserted, that "the cause of moral purity had been steadily advancing for nearly fifty years!" I might notice other equally strange assertions in anti-abolition, and anti-moral reform papers. And, as the editors are so ready to condemn abolitionists for their statements, would it not be well for them seriously to consider the direction of Christ to the Jews, "Let him that is without sin among you, cast the first stone at her?"

ZUCRIST.

Adam Schall, Missionary to China.

Translated from the French of Abel Remusat.

JEAN ADAM SCHAAL, a learned Jesuit and missionary to China, was born at Cologne, in 1591. In 1611, he went to Rome, and took the religious habit. After he had studied theology and mathematics many years, he embarked for China, in company with Trigault, who was now returning, and reached China in 1622. He landed in the province of Shen-si, and resided for several years at Si-anfou. He employed himself without intermission in his apostolic duties and the study of the sciences which are connected with astronomy. He directed the construction of a church, which had been built, partly by the aid of the new converts, and partly by the assistance of the Chinese who had not embraced the faith of the missionary, but who wished to bear a part in the missionary work, solely in consequence of the interest which had been awakened in the study of mathematics.

The reputation which he had acquired by his scientific knowledge was the occasion of his being called at an early day to the court, where he had the charge of reducing the imperial calendar, in connection with the padre Rho, till the death of the latter, when Schall took the entire direction. He performed this duty with ability, during the consecutive reigns of three emperors, in the Ming dynasty, and of two others in the Tartar dynasty. It was in the reign of the first Manchou sovereign, named by Europeans Chun-tchi, that Schall obtained a much higher degree of estimation and favor. He was then nominated directing counselor in the department of celestial affairs, where (in connection with other missionaries) he was president of the tribunal of mathematics, with the particular title of master of the abstruse doctrines. This title was rendered the more honorable as it enabled him to connect various Chinese distinctions, which it would be difficult to render into French. It must be added that the emperor held Schall in some four times into the study of the missionary in order to enter into familiar conversation with him; that, in his visits, he sat on the couch of the learned Jesuit, and that he amused himself in admiring the elegance of the church, and in tasting the fruits of the garden which Schall had planted.

Schall took advantage of these royal favors in promoting the cause of the mission. He obtained a decree for the free publication of Christianity, which so increased the number of converts, that in fourteen years, 1650—1664, 100,000 Chinese were baptized. On the death of Chun-tchi, the hopes which the happy commencement had allowed the missionaries to indulge, very soon vanished. The regent, who governed the empire during the minority of Khang-hi, began a persecution against the Christians, in which Schall was one of the first victims. He was accused of having had the audacity of holding up a crucifix in veneration, before the image of the deified emperor. With his three companions, he was thrown into irons, dragged, during nine months, from tribunal to tribunal, and finally condemned to be strangled, and cut into ten thousand pieces, for having omitted certain rites prescribed in the sepulture of an imperial prince.

This sentence was on the point of being carried into execution, when a comet, which in the meantime had made its appearance, an earthquake, and a conflagration which destroyed four hundred rooms of the palace, were regarded as manifest signs of the divine displeasure, and of the innocence of the prisoners. They were, therefore set at liberty. Schall, however, profited little by this release. He was already seized with paralysis; he was then accused anew, and carried, his neck being placed in a kind of movable iron collar called cangue, to two tribunals. All these fatigues contributed to exhaust his strength; and he expired on the 10th moon of the 5th year of Khang-hi, 15th of August, 1669.

That happened in relation to Schall which has occurred to many other illustrious personages. After death, honors were heaped on a man who had been persecuted during his life. The ceremony in respect to his sepulture was regulated by high authority. There were expended on it 524 ounces of silver, about 3,930 francs; and an officer was directed to preside. The astronomical calendar left in the hands of Schall, fell, after a short time, into those of a very ignorant Chinese, named Yang-koung-sien. But the errors which abounded in his work compelled its prompt restoration to the missionaries. Verbiest, a true successor of Schall, undertook the labor. He also had direction of the casting of pieces of artillery; in like manner Schall had done, in 1636, on the first incursion of the Tartar into the interior of the empire.

Schall had taken the Chinese name of Tang-joo-wang, and the surname of Tao-wei. It was with this twofold name that he published his works in the Chinese language, to the number of twenty-four, mostly relative to the subjects of astronomy, optics, and geometry. There has been attributed to him the composition of 150 volumes in Chinese. This number is greatly exaggerated. Those which were really published were very considerable; and one cannot but find occasion of surprise, that he could devote himself with so great assiduity to labors so difficult, since these did not cause any relaxation from the principal duties of his profession. In the time of his highest popularity he did not cease to catechize. The following is an instance of his zeal. In order to receive the confession of two prisoners, in confinement, and sentenced to death, he disguised himself in the habit of a coal man, and under the pretext that the roughness of the season had suggested his attire, he entered the prison, his bag on his back, as if to sell his merchandise.

Some of his Chinese treatises are at Paris in the royal library; and there is extracted from his letters an historical narration of the origin and progress of the missions of the Jesuits to China; the same rendered into Latin in Vienna, in 1665, in 8vo. The portrait of Schall has been engraved, and is in the 'Chine illustre' of Kircher, p. 154. Quarterly Register.

ANOTHER VICTIM.

A man by the name of William Pierce, was drowned, in the river, a few rods below the falls, in North Wrentham. He was intoxicated, and in attempting to swim across the river to fight another drunkard, was swept down by the current, and thus ended his miserable existence. Here is another added to the long and already innumerable list of victims of this most brutalizing of vices. Who is guilty of the murder of this man? Who stands the account with the rum dealer? He has made a wife a widow, and children worse than orphans. Does the dealer keep a journal, (certainly every one should), and has he there recorded the death of this man as caused by him? If he has not, his journal is not correct. Whether he has or has not, is of minor importance. It stands recorded by an omnipotent Judge, and at the judgment day, when all his accounts shall be summed up, and all his deeds arrayed, then will it appear that the rum dealer was the one that committed the murder. The man who will degrade himself so much as to deal out death and ruin to his fellow creatures, robs himself of his character, and he is despised and abhorred by even the drunkard.—Congregationalist.

"The Rev. William M. Atkinson of Virginia, and general agent of the Bible Society of that state, says in a letter, published in the Richmond Whig, 'My interests are identified with those of my native state. My all of property, which, if it be but little, is still my all, is vested in real estate and slaves in Virginia.' The Rev. A. Campbell of the same state, says, 'I would hold as sacred the rights of the South to their slaves, as I do the rights of the North to their land.'"

Ought such men to be received and treated as ministers of the gospel of Jesus Christ? Supposing they had come out and said, 'All of our property is vested in distilleries and grog-shops,' what would the church have said to them? 'Come down from the sacred desk you are no longer worthy to fill.' But now these traffickers in human cattle are among the most honored of Christian ministers in the land.—Alton Observer.

DANCING.

The following is an extract from the doings of the Hopewell Ga. presbytery, on the subject

of dancing and other fashionable amusements.

A letter was read from the session of the church in Cassville, requesting the opinion of presbytery in relation to church members frequenting balls, &c.—which was referred to a committee consisting of Rev. Messrs Davis, Hoyt, and Talmadge, who subsequently made the following

Report.—"The committee to whom a letter from the church in Cassville, asking advice from presbytery how to proceed in relation to a member of the church, who had attended a promiscuous dancing assembly, and advocated his conduct as not inconsistent with his Christian profession, beg leave to submit the following minute as their report:

"The subject of fashionable amusements, among which dancing holds a prominent place, has frequently claimed the attention of our church from the General Assembly down to the church session, and so far as is known to this body, has uniformly been brought to the same decision, to wit—that 'fashionable amusements,' and dancing in particular, are the appropriate amusements of the world, and as such, are neither expedient nor lawful for Christians, who are solemnly enjoined to be 'not conformed to this world, but to be transformed by the renewing of their minds.' Our church has uniformly exhorted and warned her members to come out from the children of this world, and be separated in relation to this matter. Nor does our branch of Zion stand alone in assuming this ground. Every evangelical denomination of Christians in our land accord with us in principle, and in action have decided in their respective judicatories, that fashionable amusements, including dancing, cannot be countenanced by professing Christians, without dishonoring their profession, and rendering themselves deserving of the censures of the church. In this opinion, this presbytery fully concurs, and return to the church at Cassville the following resolution as an answer to the inquiry submitted to them, to wit:

Resolved, That in the judgment of this presbytery, attendance upon dancing assemblies, and other fashionable amusements, is contrary to the spirit and precepts of the gospel, and is therefore a violation of the doctrine and order of our church, and should be carefully avoided by all who love our Lord Jesus Christ, and who regard the peace and prosperity of religion." Which report was adopted.

CROUP.—A "Mother" in the Montreal Transcript, gives an effectual remedy for the croup—a tea-spoon full of the solution of a piece of indigo, about the size of a pea, in a pint tumbler of warm water.

KIDNAPPING.—Judge John M. Clayton of Delaware, has sentenced a man convicted at the last sitting of the court, for kidnapping to stand four hours in the pillory, then to receive on the bare back sixty lashes, put four years in solitary confinement, and pay a fine of fifteen hundred dollars.

HOUSEHOLD SOAP.—Put fourteen lbs. of potashes to twenty lbs. of good grease for one barrel. Put the potashes into two pails of water over night; put the grease into a kettle and pour the potashes over it; let it boil moderately, filling it up with cold water until it thickens; then put it into the barrel, and fill it up (a pail full at a time) stirring it about until the barrel is full.

NEW SABBATH SCHOOL BOOKS.

JUST published by the Massachusetts Sabbath School Society, and for sale at the Depository of the Mass. S. Society, 13 Cornhill.—HOMAN SWANSON, the Casco Captive, or the Catholic religion in Canada, and its influence on the Indians of Maine.

The Shepherd boy and the Giant, C. C. DEAN, Agent.

Put off, and put on, by SIMON, JUST published and for sale at the Depository of the Mass. S. Society, 13 Cornhill.

OR, the wisdom of Memento, part 4th, by the author of a series of religious tracts, just published and for sale at the Depository of the Mass. S. Society, 13 Cornhill.

SABBATH SCHOOL DEPOSITORY.

THE Depository of the Massachusetts Sabbath School Society, at No. 13 Cornhill, where may be obtained a great variety of books suitable for S. School and family libraries.

C. C. DEAN, Agent.

FRESH IMPORTED CARPETING.

GULLIVER & DRIGGS, 313 Washington Street, have received by the late arrival from England Bales of Carpeting, and a large stock of Kidderminster. The goods are of the best quality and the latest style. These will arrive in person at the lowest prices in the market, and will do well to examine these before making their selection. Also, 500 American Ingrains, of the most approved patterns; Kags; Star Carpeting; Wool Bales; and a good assortment of Carpets.

Nov. 24.

WESTMINSTER ACADEMY.

THE summer term in this Institution will commence on Wednesday, the 31st of May, and continue eleven weeks. The trustees feel a satisfaction in announcing to the public, that Mr. James T. McCollum is engaged as principal, whose high reputation as a teacher affords the fullest assurance that the school will be worthy of extensive patronage. A preceptor and other assistants will be obtained, should the number of scholars be such as to require their services.

Tuition in English branches \$2.50 and in Latin and Greek \$4.00 per quarter.

Board may be obtained in good families, on reasonable terms.

In behalf of the trustees, CYRUS MANN, Secy.

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